I 346 778 /122 cont./ in all that was conquered, charging them greatly with the benefit which they would receive in notifying everyone in his land of what they had and could make use of for their necessities, which today they do by the same system and have persons designated who understand this, and thus it is necessary in all the towns to have them make a map, and, seeing the map of Cuzco, then they will do it...." On the zeque or ceque of Cuzco, see Ondegardo (Part 2), pp. 3-43.

U I 346 778 171 succession of waka, temples, and /123/ sacred places which spread out from Cuzco into the distance toward the interior of the dominiums in every direction. It is not astonishing to find in Chipaya an arrangement peculiar to the former capital of the I 361 empire in miniature. The Inca villages were faithful reproductions of the arrangement of the great centers, or, properly speaking, cities and villages were not fundamentally distinguishable from each other.

U 823 82 [361] [788] It is not by chance that all the huts in Chipaya are oriented toward the rising sun. Here also the Chipaya obey ancient religious traditions. This cardinal point exerts a real tyranny over the postures which the officiants and the crowd of faithful assume during the pagan-Christian ceremonies. The victims offered to U [782] the demons have their throats slit facing the east; it is also toward the east that the magician turns to make his prayers and offerings. U [172] The ancient tombs of the pre-Colombian populations on the altiplano, the chullpas, always have their door on the eastern side, a fact which had been noted already in the sixteenth century by Cieza de León. The modern Indians explain this concern with orientation by a myth which is unfortunately too garbled to allow reconstruction of its primitive version. Aside from one chapel

Carangas—
Chipaya

/123 cont./ Aside from one chapel

the only structure in Chipaya which does not have its door to the east is the prison, which faces the church so that the locked-up sinner may repent while contemplating the house of God. I remarked the identical preoccupation in several Aymara villages.

The Čipaya throw their excrement in the street and satisfy their needs practically everywhere. Thanks to the dryness of the air the village does not smell bad and is not dirty in appearance. In contrast in the rainy season it becomes difficult to get around in it. The Čipaya dig the clods of earth with which they build their houses in the middle of the village. These removals naturally create depressions filled with water which must be drained by small ditches. The canal in front of the saya tuanta overflows during this period and cuts off communication between the two districts.

The entry to the village is indicated by two pillars which stand on the road to Huachacalla.

In Chipaya the only public meeting places are the chapels and the church. Passing strangers are given lodging at the homes of the authorities.

The dwelling huts are not continually occupied by their owners. In fact each of them owns in addition to his domicile in the village one or several huts situated somewhere in the midst of the pastures. These "farms" are generally located near the floodlands, whence the name which the Čipaya give them: kˣas-kˣoya, "water houses," is derived. The Indians also designate each group of these huts and their annexes by the Spanish name estancias.

/124/ The water houses are either of the type in the village or entirely built of clods of earth in a conical form.

Sometimes these rural houses are grouped into modest hamlets, but they are most frequently isolated. There is a considerable number of them, and one finds them dispersed all around the village within a radius which varies from seven to ten kilometers.

/182 cont./

*539 101 829 the Aymara used by the Uru, who consider themselves as constituting a pre-human species (not a race) apart. There are two human species, the Uru, a primitive species representing the first, pre-human creations, and the Aymara, who belong, as do all the other present-day people, to the last creation.

*539 192 [648] 15. Note a Hispanicism, kumunitá, to designate the native community of Jesus de Machaca, upon which the Uru are now dependent; it is an idea which is foreign to their own sociology.

16-17. The narrator, tired by his interpretive efforts, has no more to say and wants to rest. Note the polite form háp'- pay, [576] father," corresponding to "monsieur."

*539 ●821

VIII. Xoxi-cay, the Thunder
(Account by Carlos Kispe)

(See p. 166 /in the foreign text/)

Free Translation

1. It will still thunder very strongly; the storm is coming. 2. The roof of the house will let the water through; it is not good at all. 3. Look again to see if the storm is going away. 4. It is thundering again. 5. The thunder can only kill a person of another race. 6. Never, since the most ancient times, has the thunder killed one of us. 7. The thunder has made me very afraid.

Remarks

This text makes allusion to a very deeply rooted belief among the Uru: they cannot be struck by lightning, so feared [829] by all the populations of the altiplano. According to them lightning only strikes the people "of another race": Aymaras, half-breeds, or Europeans. Also the Uru do not have any

[pg 20 omitted in pagination.]

*539 /182 cont./ also the Uru do not have any
81 apachete /piles of stones in the hills/, offering places /183/
118 at spots struck by lightning, whereas these little monuments
191 are very frequent among all the neighboring native populations.
152 However, our informant, an Uru, Carlos Kispe, is very frightened
829 of storms. The reason for this is undoubtedly that only the pure
Uru enjoy this immunity, not bastards nor those of mixed blood.
848 Now our informant, although part of the Uru group, was father-
less, "hána hep' šeš- čay," "no father is," "an illegitimate
son," a very frequent case, whose father is unknown. He did
not at all insist on submitting to the test of lightning to be
961 assured of his pure Uru ancestry. If an Uru is struck by thunder,
829 drowned, or even dies of pneumonia -- dangers against which
848 the true Uru are protected -- everyone sees it as indisputable
proof of illegitimate and foreign paternity.

*539 From the point of view of vocabulary this text shows the
191 same irregularities as the preceding text by the same informant
192 (V) /see p. 15/ frequent elisions of final vowels: ča instead of
čay; the repeated use (1-7) of wáli, "much," an Aymara form
not found in the texts nor in the numerous phrases gathered
from the other informant. 2. wáli- píni, association of an
Aymara word and an Uru word with the same meaning to rein-
force the idea; we find an analogous case in ti- hún (5), the
Uru-Spanish association already noted. 2. hána Kála či čúña,
"not good good is," association of two words of almost identical
meaning to reinforce the idea: "this is not good at all." 3. The
particle -kála after the verb "to go" has the exact meaning
of ex in Latin, literally exit. 4. The correct form would be
war- tis. 6. háske indicates a very distant fact, an idea still
more strengthened by the suffix -ta, sign of the past: "a very
long time ago."

9:La Barre E-4,5 (1938) 1941
SF24 Uru SF24

We the Kjotsuñi [*ʔ'otšoñi*, from Aymará *ʔ'ota*, "lake", and Uru *šoñi*, "men people"][n] are the oldest on this earth. A long time we were here, before when the sun was hidden.

Here where you see the suñi, in the time of our *Achichis* [ancestors], everywhere there was water with many fish; many rivers rose and flowed. Then our nation was large and happy.

Before the Sun hid himself for a long time we were in this place. Then the Kollas [Aymára] came, despoiling us of our lands; they used our bodies for *Kjuchos* [*kučo*, human sacrifice] when they laid the foundations of their temples.

When the Lake dried up we came out in search of food and thus encountered the Aymára.

Before *Čamak-pača* [Aymará, "time or epoch of darkness"] Tiahuanacu was built.

We have built our houses where our ancestors lived. The broken pots of many colors, and *topos* [copper pins] you find when plowing the ground, belong to them.

Métraux recorded in Quechua at Oruro a myth which tells of the tricking of the armadillo by the fox, who misled him concerning a fiesta; hence (say the Uru) the mantle of the armadillo is uneven on his neck and shoulders. Most of the Uru-Chipaya tales were learned from the Aymára.

Miscellaneous Ethnographic Notes. Small children own property which cannot be sold without their consent; when a little girl refused to sell me a small cloth, in spite of my offering what must have appeared a fabulous sum, that was the end of it.

In greeting a white man on the road, the Uru, like the Aymára address him as *Wiracocha*, "sir," or *karai* "mister."

The Pleiades are called *kerkeru*, Venus *čauk-kola* ("big-?"), the Milky Way *čatu-likščai* (from *liks* "road"?) and another constellation *tsoxotsoxa;* a comet is called *mekala* (from the Aymará).

[n] Not, as Posnansky supposes, from the Aymará *suñi*, "puna." The meaning "men" is again obvious from the reference in the second paragraph. Further, the phoneme *š* is lacking in Aymará.